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CALVINIST CONTACT
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The Science Centre, completed in 1968, topped by the observatory

Calvin College: Its Reformed perspective and its ties to Canada

by Tom Ozinga

Mr. Ozinga is director of college relations at Calvin College.

It takes a long time to build a quality Christian college. Calvin is finishing its 102nd year and is as committed as ever to a distinctively Reformed perspective on life and learning. This year there are approximately 4,000 students and 200 professors.

Upon appointment to the faculty, Calvin professors must sign a statement that they support and uphold the Three Forms of Unity that represent the credal commitment to the Reformed faith: the Heidelberg Catechism, the Canons of Dordt, and the Belgic Confession.

Interviews before the board of trustees, previous to appointment and again before tenure is granted, are designed to evaluate not only teaching competence but also the Christian perspective of the professors. Also, board members visit classes periodically to keep in touch with classroom developments.

The Christian liberal arts philosophy guides not only the college's degree programs but also the professional and preprofessional programs such as accounting, architecture, business administration, engineering, forestry, law, medicine and dentistry, medical technology, the ministry, nursing, and natural resources.

The Bachelor of Arts or Bachelor of Science degrees both may include a teacher certification component. A Bachelor of Fine Arts degree with a professional art emphasis and a Master of Arts in Teaching degree are also available.

Calvin enrolls students from the supporting church, the Christian Reformed Church, and from many other

evangelical Protestant denominations. Enrollment is open to those interested in the Christian perspective on learning. The college is eager to continue and strengthen its service to Canadian members of the Christian Reformed Church.

Calvin is proud of the 328 Canadian students enrolled this year — an increase of 25 per cent over last year. The two student members of the Calvin Center for Christian Scholarship this year both happen to be Canadians: Derk Pereboom, a senior philosophy major from Edmonton, Alberta; and Aileen Van Beilen, a senior history major from Bramalea, Ontario. They and five professors are working on the topic, "Christian stewardship and natural resources."

Retroactive to the beginning of this school year, the college is helping to underwrite the increased cost for Canadian students resulting from the unusually high exchange rate on the dollar. For each Canadian student receiving need-based aid, Calvin is contributing one-half the amount of the increased cost.

Because Canadian students are neither Michigan residents nor U.S. citizens, they must rely on the college for assistance in the scholarship, grant and employment programs. Calvin does what it can. Last year, although only about 7 per cent of the student body was Canadian, students from Canada received approximately 37 per cent of the scholarship and grant funds provided by the college.

Canadians are considered for Calvin College scholarship and grant programs on the same basis as other students, but they do frequently receive larger awards because they cannot get supplements from U.S. federal funds. The amount of the scholarship award depends on need and over-all grade average. Students

with high grades can get a maximum of \$1,200 in scholarship awards. Students who do not qualify for a scholarship can receive a grant of up to \$1,100.

Since it is virtually impossible for Canadian students to obtain work permits to work off campus, Calvin gives them priority for jobs on campus if they want a job and if they qualify on the basis of need.

Canadian students at Calvin are involved in a variety of campus activities including lecture council, the student newspaper, the yearbook, student senate, film council, and the Thespians. (The manager of Gezon Auditorium, where the Thespian plays are given, is Maynard Viersen, a senior from Ancaster, Ontario.)

They are also active in such international awareness concerns as Bread for the World, ecology club, Fund for Uganda, Amnesty International, the South African Concerns Committee, and the Kolonia Declaration.

On March 14 a Parti Quebecois member, Daniel Turp, was invited to lead an afternoon discussion and present an evening lecture on the Quebec secessionist movement. He was invited by the Student Lecture Council, headed by Gary Knoppers from Red Deer, Alberta.

As far as "Canadian content" in Calvin's courses, there is some; however, it must be emphasized that the perspective is not so much a Canadian perspective as it is a Reformed perspective.

Calvin offers a Canadian history course each year. Presently Professor Samuel Greydanus is studying at Queen's University in Kingston, Ontario. He will teach the course next year. A course in Canadian government and politics is offered annually in the political science department.

Courses offered during the January interim term have included one on Canadian literature taught by Dr. Henry Baron of the English department and French-Canadian literature taught by Prof. Claude-Marie Baldwin of the romance languages department.

This summer Dr. Arthur Otten, Coordinator of the French program, will use a grant from the Calvin faculty's enrichment fund (voluntary contributions by professors) to study French-Canadian poetry in Montreal. He would like eventually to teach this material as a regular course at Calvin.

Other professors have Canadian interests, also. Dr. Richard Mouw of the philosophy department both studied and taught at the University of Alberta and received his M.A. from there in 1965. Prof. Lois Read of the romance languages department studied several summers at Laval University in Quebec City. A native of Alberta, Dr. Kenneth Piers, earned his doctorate at the University of Alberta in 1966, and, prior to teaching chemistry at Calvin, taught at several Canadian universities.

In the German department, Dr. Barbara Carvill is a Canadian citizen who hails from Toronto. She earned her doctorate at the University of Toronto last year.

Dr. Henry Vander Goot earned his Ph.D. at St. Michael's College, University of Toronto in 1976. He is teaching in Calvin's religion and theology department.

A member of the biology department, Dr. Uko Zylstra, taught at Fraser Valley Christian High School in British Columbia.

Calvin College looks forward not only to strengthening its integration of faith and learning from a Reformed perspective but also to continued service to Canada.

The Canadian contribution to Christian education

by Dr. Jack Fennema

Dr. Fennema is a regular contributor to *Calvinist Contact*.

This article is being written by a third-generation Dutch-American, primarily for first and second-generation Dutch-Canadians. Three years ago at this time I knew almost nothing about Dutch-Canadians. Yet, after having spent two years serving as the executive director of the Ontario Alliance of Christian Schools (OACS), I have no doubt that my "Canadian connection" will continue to influence me for a life time. My years in Canada were very much like a post-graduate course in reformed theology and philosophy. My thinking matured greatly during those years, and I owe much to the Christian school board members, principals, and teachers with whom I worked. Thank you.

The reformed community in Canada made a significant contribution to my life, and, in my judgment, a similar contribution must be made to others within the Reformed and evangelical communities of North America.

As a means of stimulating thought and, hopefully, action on this matter, this article will list a number of rather unique traits and beliefs of the Dutch-Canadian community which could make a positive contribution to others who work within the Christian schools of North America.

1. There is an emphasis on community (versus individualism) and on unity (versus fragmentation) within the reformed community of Canada. There is a seeking after doing things together, a desire for cooperation and coordination of efforts. The concept of a "covenant people set apart for a purpose" is strong. There are theological and philosophical bases for this, but there are also some very pragmatic reasons.

One is that immigrants to a new land quite naturally seek fellowship and support within the larger body. They stick together as much out of necessity as out of desire. Another factor is that many immigrant families are quite large, and today it seems as though Dutch-Canadian people have relatives living in all parts of Canada.

Word on what is happening within local churches and schools is passed from one community to the next over Sunday coffee or family reunions over the holidays. If one community builds a gymnasium for its school, it isn't long before several other communities follow suit, each trying to better the other on cost-per-square-foot! Interestingly enough, there seems to be a sharper awareness and a better relationship across the country, from the Maritimes to B.C., a distance of several thousand miles, than south of the border, often less than a hundred miles distant.

2. The immigrant spirit is still very much alive. There is a great deal of activity. You are not a timid people; you are doers. You are not spectators; you are participants. Evidence of this is found in the number of Christian schools being established in Canada, at a time when the number of similar schools in the U.S. has leveled off or, in some cases, actually declined. In the last three years the number of OACS schools has increased from fifty to sixty. In many communities there is a

great amount of exchange with evangelicals, another evidence of a people proceeding with something out of a conviction that it must be done simply because it is the right and necessary thing to do.

3. There is an historical and global perspective of Christian education. Because most of the Christian education leadership in Canada was born in the Netherlands, there is a real knowledge of the history of Christian schools. There is also a genuine interest in other Christian schools around the world, whether they be in the Netherlands, Australia, New Zealand, or elsewhere.

4. The Christian school organizations in Canada are well developed. In my judgment, the Canadian districts of the National Union of Christian Schools are by far the best organized and most active. There are many province-wide boards and committees which meet on a regular basis. There are joint efforts on such matters as government relations and curricular development. Other districts could learn much from this commitment and organization.

5. The Dutch-Canadians are a philosophical people. A great amount of pre-suppositional thinking goes on. Issues are dealt with at the foundational level before their practical merit or lack of it is evaluated. Answers to "why" and "what" are viewed as being more important than answers to the "how" question. North American pragmatism is rejected for a congruent building of thoughts and activities upon biblically reformed principles. There is a desire to change the mores and values of Canadian society rather than adapting to those mores and values through a gradual acculturation.

Nowhere is this more evident than in the desire to develop distinctively Christian curriculum materials. The aim is to have all teachers involved so that all of them can think through where-they-are-coming-from philosophically and how it affects curriculum and instruction. Rejected are secular materials which tend to undermine the purpose and task of the Christian school as they present a humanistic view of life and the world. Curriculum materials are to be Christian not only in their application but also in their foundation and structure.

The Christian Teachers' Certificate of the Ontario Christian Teachers' Association bears testimony to the importance of Christian teachers thinking through the foundations of Christian education. The summer in-service activities (e.g., S.P.I.C.E.) across Canada are further evidence of a keen desire to develop thinking with the "mind of Christ."

6. There is a genuine desire to avoid "synthesis" and "accommodation" and to seek after the "thesis" of God's truth. All of life is viewed as having religious significance. Man is viewed as an intrinsically worshipful creature, one who is either worshipping the true God through his thoughts, words, and actions, or worshipping another. If teachers do not teach God's truth from the root through to the fruit, then they teach either antitruth or synthetic truth. One cannot take a secular position and simply apply it in a Christian manner. Such an attempt to

combine the untruth of the world with the truth of God tends to create confusion and a lack of biblical distinctiveness. The "bottom line" of the curriculum found within Christian schools must be "In the beginning God..."

7. The cultural mandate serves as the key basis for the Christian school. God's children are being prepared to unfold and develop the potential of God's world for His glory. Each child, no matter what his particular calling may be, is to be prepared to carry out the universal, God-given task through that particular calling or vocation. There is also a seeking to recognize the structure and creation ordinances which God placed into His world at the beginning. There is a quest after knowing God through His general revelation of Himself as well as through His Special Revelation. And, finally, there is the acknowledgment of the sovereignty of God over all dimensions of life and a searching after the significance of such sovereignty within each portion of the curriculum. In summary, Christian schools desire to acquaint their students with the full-orbed Christian life and they seek a full-orbed Christian response from each of them.

8. The influence of Abraham Kuyper is highly visible. In fact, if there were one key distinctive of the Dutch-Canadian, it would be the Kuyperian influence which is such a vital part of his very warp and woof. The tone and message of the *Calvinist Contact* is weekly, living proof of the reformed community attempting to "think through" and to influence from a Christian perspective all sectors of Canadian life, from politics to labor to education. It was my experience to witness and be involved in more Christian political action during my two years in Canada than in all of my other years combined. And it is not seen as simply the arena for the leaders of the community; all people seem to become involved, even if through nothing more than signing a petition or writing a letter to an M.P. M.L.A.'s and M.P.'s are routinely invited to Christian school dedications and anniversaries. Their help is routinely sought on tax matters and teacher immigration. A key question seems to be: "What impact are we making for God within this particular time and place? What influence are we, God's people, who have been given so much, making on Canadian and North American society?"

That question is the focal point on which to conclude this article. What impact, indeed, are you who have been given so much, making on Canadian and North American society? The title of this article is "The Canadian Contribution." The article has attempted to point out certain contributions which the reformed community in Canada can and should be making to North American society in general, but in particular to the reformed community in Canada. You have much to offer. For their sakes as well as yours, my hope is that you have the willingness to find the channels through which to share that full-orbed Christian view of life and the world which is so much a part of your heritage. May God bless your efforts towards that end.

Trinity combines liberal arts with career preparation

Realizing that Christian youth enter college to receive an education that will prepare them for a career in God's Kingdom, Trinity offers a unique union of liberal arts education and career preparation to meet those needs. Trinity's liberal arts academic work provides all students with a foundational education in Biblical theology, philosophy, history and English regardless of their major areas of concentration.

These courses form a "core" curriculum that provides an educational base around which each student's future studies will revolve. Using the core requirements as building blocks, Trinity students continue to pursue their respective major areas of study in which every course in each program has Christ as its focus. A focus that is indeed the thrust of truly Christian education at all levels.

But Trinity feels that classroom instruction alone will not provide a student an adequate education for today's complex world. We live in a world today that does not follow Biblical Christianity, a world that has in many areas forsaken Biblical truths. Yet college graduates must face that world after their college studies are finished.

Trinity, therefore, is strongly committed to work internships and research experiences that allow students to be involved in an "on-the-job setting" at some point during their college education at Trinity. Such on-the-job experience is a part of every Trinity student's educational program in all major areas of study. Every major area of study at Trinity, whether it be English, history, philosophy, business, sociology, education, mathematics, biology, music, physical education, medical technology, psychology, or theology, includes some type of professional exposure to allow Trinity students "hands on" work experience in their fields. This experience broadens all students' knowledge about the world around them, and increases their ability to live productively in that world as ambassadors of Christ's Kingdom when they graduate from Trinity.

Trinity students receive the following two-fold benefit from this union of liberal arts foundational courses, Biblically based theory, and on-the-job work experience:

- The Biblical mandate of both knowing and doing the Truth is powerfully present in the total Trinity curriculum and in all student's learning.
- Opportunities are increased for successful job entry upon graduation from Trinity, and for being a productive member of the Christian community in the total work of Christ's Church and Kingdom.

For more information on the many educational programs built upon this approach at Trinity, write, call, or visit, Mr. Keith Vander Pol, Director of Admissions, Trinity Christian College, 6601 West College Drive, Palos Heights, Illinois 60463, U.S.A.

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Church education: A decade of change

by A. James Heynen

Mr. Heynen is director of the education department, Board of Publications, Christian Reformed Church.

The Christian Reformed Church's 1968 Synod created a new agency and named it the "Board of Publications." But it was not a creation "out of nothing." Under the new board, synod put the church's magazines [*De Wachter and the Banner*], various educational programs (Sunday School, Catechism, Vacation Bible School), a myriad of committees and people, and a printing plant. Some of the programs and committees and people are gone now. But what has emerged a decade later is a vigorous program of church education which barely resembles anything from 1968.

Changing Programs

The most shocking changes came with the decision to leave the divided program of Sunday School and weekday Catechism, and to begin production of a single, unified curriculum (later named Bible Way). The 1970 Synod made the decision in less than two weeks, but the Education Department has used eight years to make just part of the curriculum.

There were other changes, too. Most of them came more gradually, less dramatically; for example, we've had some experience with teacher training.

The fact that the education department is within the Board of Publica-

tions illustrates the common notion that education is curriculum. Of course, that isn't true. What a child or adult learns in a church school classroom certainly gets shaped by curriculum materials. But an even greater influence is the teacher. Recognizing that fact, the education department finally began development of a complete teacher training program two years ago. Within the past year, twenty professional educators located throughout Canada and the States were equipped to train church school teachers in their regions. It's only a beginning, but response during the first year has been enthusiastic.

Perhaps the most venerable idea about church education in North America is that it should under all circumstances be required of the young, and something for the adults is nice.

That idea — that church education is only for non-professing young members of the church — has been strenuously attacked in recent years. The education department and Board of Publications have been noisy, sometimes even productive, in calling for education for all church members. Gradually, the idea has caught on that the goal of church education is nothing less than equipping all the saints for their ministries, including both the littlest child and the biggest adult.

Moreover, while profession of faith is an important step in the life of all believers, that is not the final goal of church education. On the contrary, the most crucial time for effective, comprehensive, weekly church education

may be when the profession of faith is made and the young adult (or adult) is ready to begin his or her ministry. It's just that we haven't provided such a program, yet.

A plan for a complete adult church education curriculum is being submitted to the 1978 Synod. If approved, an adult curriculum should begin appearing within the coming year.

And with the marriage of Catechism and Sunday School, it has been impossible to maintain the old idea that one kind of education should be called "covenantal" and another "evangelical." We've learned that one educational program is very suitable to both children from the church and children from the community. We've grown to appreciate the historic Reformed teaching that there is no meaningful covenant apart from the bloodied cross and empty tomb and, therefore, the covenant is always evangelical. Similarly, when the "evangelical message" comes apart from the covenant history, the "milk of the gospel" gets very badly watered down.

Changing Use

During the early days of the Bible Way curriculum there was a constant storm brewing over the program. Critics of the unified curriculum saw devastating problems everywhere, while fans of the program saw no problems at all. Eventually both the curriculum and those who used it saw some changes.

Now, more than 90 percent of Christian Reformed congregations in

Canada and the States use Bible Way materials, and most use the entire curriculum. Materials are now complete for three-year-olds through tenth graders. The curriculum still isn't perfect, of course, and we continue to learn from our critics as well as our fans. But the consistent use and support of the Bible Way curriculum within the Christian Reformed Church encourages us greatly.

There has also been a remarkable expansion of Bible Way use outside the CRC. The Reformed Churches of Australia and New Zealand have both endorsed this curriculum. On our own continent, 600 other Reformed and Presbyterian congregations use Bible Way materials throughout Canada and the States. Where a congregation represents the historic Calvinistic faith, the Bible Way curriculum is useful well beyond the boundaries of the CRC.

Changing Goals

And about our changing goals: It's important to note that we have none.

The goals of church education today are substantially what they were when Paul wrote to Ephesus about the need to equip all the saints.

We seek to serve the church by providing services and a curriculum which will advance the Reformed faith. We are in the church, looking to the kingdom, listening for students (of all ages!) who are willing to confess: "I am not my own, but belong — body and soul, in life and in death — to my faithful Savior Jesus Christ" (Heidelberg Catechism Q & A 1).

Progress toward a Christian college in Ontario

by Dr. Theodore Plantinga

Dr. Plantinga is director of development for the Ontario Christian College Association.

Starting a school involves working on several fronts at once. Efforts must be made to develop an educational program, to build public support, and to secure recognition.

The Ontario Christian College Association is busy in all these areas, for it is committed to opening a Christian college in Ontario as soon as possible. The academic affairs committee is at work on the curriculum and is looking for instructors to implement the educational program. The development committee is working to build public support — through public meetings to be held later this year, through a newsletter, and through articles in various Christian periodicals. That leaves one area to be accounted for — the struggle for recognition.

Starting a Christian college is a lot like establishing a Christian elementary school: once the financial and pedagogical problems are dealt with, efforts must be made to secure recognition so that the students will get credit for the work they have done when they go on to some other school. On the elementary level, this is usually not much of a problem. Students can transfer from Christian schools to public schools with no loss of credit. On the high school level it gets a bit more difficult: in order to grant a diploma backed by the Ontario Ministry of Education, a Christian high school must satisfy inspectors that its courses are generally in line with Ministry requirements. This sometimes leads to arguments and disa-

greements, but it seems to work fairly well. Christian high school graduates are readily accepted for enrolment in grade 13 in public school and sometimes even for direct enrolment in first-year university.

How would the students at our proposed Christian college fare? To answer this question, we must recognize that there are two significant differences between college-level education on the one hand and elementary and secondary education on the other.

First of all, the government's position is that elementary and secondary education is supposed to be "neutral" or "objective," that is, in no way governed by religious or theological or philosophical assumptions or commitments. Even so-called values education is supposed to take place in a vacuum. Students are to be taught the importance of values by teachers who carefully refrain from endorsing any specific values — lest they violate the school's supposed "neutral" stance. (Apparently the emphasis on values is itself "value-free"!)

No Charade

In college-level education, fortunately, this elaborate charade is unnecessary. The presence of assumptions and commitments underlying each discipline is generally recognized. To be objective in teaching is to be honest and straightforward about one's basic assumptions.

In this regard, therefore, Christian education encounters less opposition on the college level: the news that philosophical biases and commitments play a role in the classroom does not come as a shocking surprise. All the same, there are plenty of people in Ontario's universities who literally

hate any Christian approach to learning and are fanatically committed to a humanistic set of assumptions that leaves no room for the Creator of heaven and earth.

In college education, then, there is no official "neutrality" requirement. That is the first major difference between the college situation and the elementary and secondary situation. The second major difference is that the government is not directly involved in the recognition process as it applies to college-level education.

Ontario's Ministry of Education has jurisdiction only up to grade 13. There is another ministry that deals with post-secondary education — the Ministry of Colleges and Universities. But the latter ministry is not as directly involved in education. In other words, it leaves the schools (universities) more control over their internal affairs. It does have responsibilities when it comes to handing out public funds, but it does not set curriculum or lay down standards for instructors to meet.

Recognition

Especially important for our purposes is the fact that the Ministry of Colleges and Universities is not responsible for academic recognition. The universities are also autonomous in that they extend recognition to each other. Therefore there are no government inspectors to deal with when it comes to establishing a Christian college. The people to be convinced are the people who run the universities. If a new Christian college can get the local university to recognize its work, it will eventually gain recognition from all the universities in the province.

How can such recognition be gained

most quickly? A charter from a provincial government would be an immense help, but it is the government's stated policy not to grant any more college or university charters for the present. An affiliation with an Ontario University would certainly do the trick, but such an affiliation is not easily gained on terms acceptable to Christians who believe that Christ is Lord over all of life.

Is there any other way to gain recognition? Yes, but the third route does not guarantee quick acceptance in academic circles. What steps can we take down this third route? Any contacts, relationships and interchanges with existing educational institutions and organizations would be helpful. Financial stability is important. The quality of the faculty our college employed would have a lot to do with its credibility. Finally, the performance of a new college's graduates in their subsequent schooling plays an important role in the process of gaining recognition.

How much progress has been made toward opening a Christian college in Ontario? As far as the recognition problem is concerned, it's a bit too early to say. My colleagues and I, as representatives of the Ontario Christian College Association, have little way of knowing what impression our initial efforts have made on the academic world in Ontario and throughout North America. Time will tell. For the present, we will proceed with our work by developing our educational program, building public support, and seeking recognition from various institutions and organizations. We don't know just how long it will take, but we know where we must go.



National Union of Christian Schools

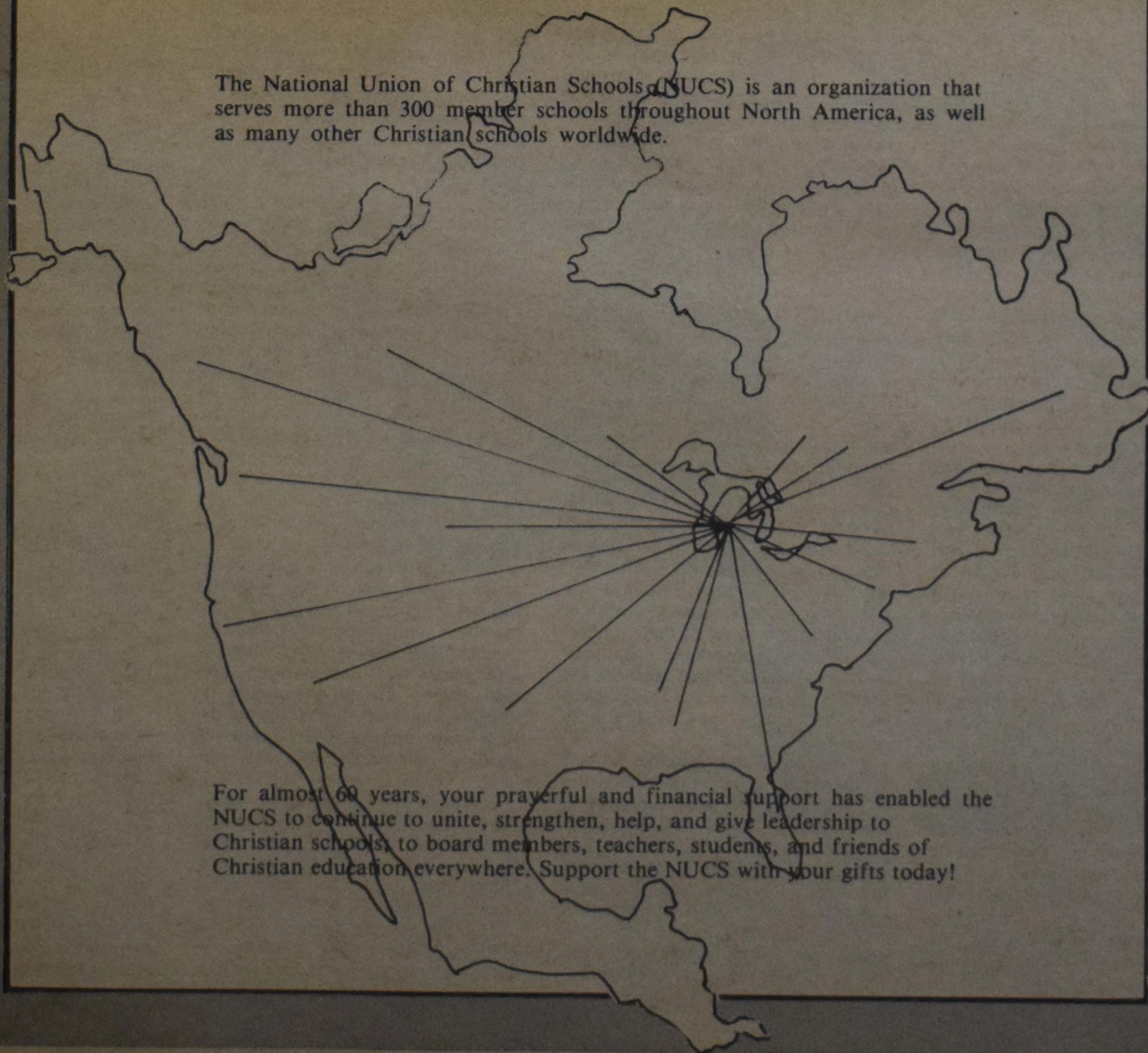
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Canadian Christian schools prosper — an open letter to parents

Dear Parents:

Mr. Keith Knight, editor of *Calvinist Contact*, has invited me to write an article for this special Christian Education issue. I sincerely appreciate his invitation, and therefore take this opportunity to communicate with you about your Christian schools in Canada.

To most of you I am a stranger; therefore permit me to introduce myself. Last July I was honored to succeed Mr. John Vander Ark as executive director of the National Union of Christian Schools. Mr. Vander Ark is semi-retired, but often assists me with his sage advice. For 24 years I have been employed as a teacher, counselor, and administrator in Christian schools in Iowa and Michigan. During the early 70's, it was my privilege to teach summer session classes for Christian school teachers in Ontario. On several occasions it was also my pleasure to lead administrator workshops for principals in Alberta and Ontario. In addition on four occasions I have accepted invitations to speak for Christian school teachers' conventions in those provinces. So, for the past seven years I have had opportunity to become increasingly familiar with the Canadian Christian schools.

With the approval and encouragement of the NUCS board of directors I have made the concerns of the Canadian schools a priority. More than 50 per cent of my time this year has been spent dealing with the welfare of NUCS member schools in Canada. During October I spent three weeks visiting 38 of our member schools in Ontario. In November I visited 10 Christian schools in British Columbia, and in February had opportunity to make contact with all of our NUCS schools in Alberta.

Quite understandably many of my visits were very limited. However, I had opportunity at most schools to visit briefly with the staff, and have a tour of the building. In some communities I was also privileged to meet with the school board or to speak at PTA meetings. Wherever I went you received me with a warm welcome and with open hearts and hands. I only regret that I did not have more time to spend in your midst. I sincerely hope that I will be able to visit all of the Christian schools in Canada before the end of the next school year.

My comments to you now are based on observations, experiences, correspondence, and a variety of conversations which I have had with your teachers, administrators, and board members since last August. All of these associations have given me a "feel" for what you are doing educationally. However, it would be presumptive of me to think that I have a comprehensive "grasp" of the performance of the Christian schools in Canada. So with my limited exposure to your teachers and your school communities permit me to share my opinions. Be assured that they are intended exclusively to strengthen and encourage all of you who as parents and grandparents are committed to providing your dear children with the best possible distinctively Christian instruction.

No doubt you are aware that the majority of the Christian schools in Canada are relatively young. Most of them began in the 1950's or 60's and

22 schools first opened their doors in the 1970's. The province of Ontario has twice as many schools as the other provinces combined. Vast distances separate the provinces as well as schools within a province. Student enrollment ranges from 19 pupils in the smallest school to 522 in the largest facility. I observed a broad spectrum of talents and practices in operation throughout the provinces.

Despite the differences there are sufficient common characteristics to warrant making some general assessments. Please read these comments as broad generalizations which should be



viewed as a composite picture. To isolate and magnify any one of them would distort and blur the beauty which I saw in Canadian Christian schools. So at best these are some generalizations which may or may not be true of your particular school community. Since all schools have strengths and weaknesses my observations are a composite of both, along with a few recommendations. They are not cited in any order of importance.

1. Your teachers are strongly committed to providing a distinctively Christ-centered training for covenant children. I'm convinced they care, they really care, and are seriously and diligently working to teach Christianly. And that's what our schools are all about. Don't forget that your schools are only as strong as the commitment and the competence of the teaching staff. Board members and principals, may I encourage you to make the teachers your number one priority. Work with them and for them so that they can be strengthened and encouraged in their demanding tasks in the classroom. Parents, make a practice of praying for your teachers daily, preferably at family devotions. Help your children understand that teachers are working daily with you to prepare them for service in the world as servants of Christ.

2. Generally, the Christian schools in Canada are deficient in the fine arts — at least they've been neglected in most schools. This is certainly understandable in view of school size and limited qualified teaching personnel at this time. I believe that you have established your curriculum priorities very well. However, as you look to the next decade you should dedicate much more time and money to the development of the fine arts. Encourage your

school board to evaluate curricular offerings.

3. Most every school is beginning to engage the services of parent volunteers. The activity of parents assisting teachers is to be applauded. Often they can contribute excellent service as teacher aids, librarians, secretaries, etc. Under proper supervision mother volunteers can really strengthen your schools. So, Moms and Dads, volunteer your services if you have the time and talent.

4. Some of your school facilities are excellently constructed and well-equipped. Others are adequate, while

Your teachers are strongly committed to providing a distinctively Christ-centered training for covenant children... Don't forget, that your schools are only as strong as the commitment and the competence of the teaching staff.

certain buildings are poorly designed and are really less than adequate educational plans. As you make building plans in the future, may I suggest that you obtain the services of professional consultants. Engage an architect to assist with the design of new building facilities. It will be money well spent.

5. You have experienced a rapid turn-over of teaching personnel in many school communities. No doubt in most instances there are several reasons for movement of personnel from one community to another. At the same time, remember, staff transfer precludes stability and makes it almost impossible to grow and to improve your educational program. In my opinion too often in the past teachers and principals have resigned without sufficient time for reflection and consideration. Some of these decisions were made because neither parents nor board members demonstrated a genuine concern for the teacher; on other occasions it was precipitous action on the part of the teacher. I suggest that administrators and board members very carefully select the teaching staff, with explicit contractual arrangements. Once employed, parents should extend themselves to welcome teachers into the community. Help them understand that you are genuinely concerned with their welfare.

6. School libraries have been neglected in the past; not any longer. Several schools have excellent library facilities, and a good selection of books. Others need to be expanded. Keep working to build sound libraries.

7. Most schools have a remedial program; others are planning to initiate a program for those dear kids who need some additional or special

care. That's encouraging; keep it up.

8. Some schools do not have a school secretary, either part-time or full-time. Too many principals are using important administrative time doing work which could just as effectively be done by a secretary. A good school secretary, even if she is employed just a few hours a week, is a sound educational investment. Mothers, if you have a talent for secretarial work, and if your school needs this service, why not volunteer your help? You'll be glad you did, and your school will be benefitted.

9. Although the majority of schools are using NUCS services extensively may I suggest that as parents you ask your board members what services your school is receiving from the NUCS. If you are a board member, suggest that these services be evaluated. Also ask about the pension and insurance program which you use at your school. It is important that all school boards remain sensitive to the needs of their employees, and that these be reviewed periodically.

10. One of the major concerns of the Canadian schools is the development of curriculum. That should always be a priority matter in Christian schools. A primary function of the National Union of Christian Schools is the publication of Christian curriculum materials. To be more sensitive to the needs of your schools, the NUCS has just approved (March 30, 1978) a Canadian Curriculum Council and has mandated it to help establish curriculum priorities for the publication of NUCS material. To do curriculum work we are dependent upon the good will, the committed hearts and the open pocketbooks of all of our Christian school friends. The development of sound, distinctively Christian textbooks, manuals, and teachers guides costs much money.

The Canadian Christian Education Foundation Inc. (C.C.E.F.) exists to support the educational program of the NUCS schools in Canada. In the past unfortunately some people have "bad-mouthed" the Foundation, and as a result have damaged the cause of Christian education. I can only applaud the excellent, unselfish efforts of the Foundation and all her trustees. These men are totally committed to assist as best they can with raising funds so that your teachers and children can receive more and better NUCS sponsored Christian curriculum materials.

I urge all of you to enthusiastically support the Foundation so that your children can be the beneficiaries. Whenever you have the opportunity, promote the Foundation among the people in your community. Should you want more information about the C.C.E.F., please feel free to request it from the Executive Director, Mr. Fred Vander Velde. Fred's address is 2389 St. Frances Dr., Burlington, Ont.

11. The tensions and unrest which have existed in some of your communities for almost a decade have subsided a great deal. I sincerely hope and pray that they will vanish completely. Regardless of philosophical differences and the issues of the past, I beg all of you to look to the future with bright hope and optimism. Pray and work together for complete healing. Find every occasion to encourage and assist each other; ask forgiveness where offense has been given. Seek unity in love of God and love for each other

despite a diversity of views on minor matters which are really not essential. Thank God for each other; praise Him for His love and grace which has been so evident in the growth of your Christian schools throughout the land.

12. The Christian schools must remain strong, parentally-controlled institutions. As parents who are totally committed to the doctrine of the covenant, we may not permit the church to assume our responsibilities for the training of our children. Neither may we "hand over" our obligations to Christian teachers, even though we delegate responsibility for formal instruction. Simply stated, we as Christian parents have prime responsibility for the nurture of our children. We are bound by a covenant with God to keep that pledge. Therefore, our schools are owned and operated by a society of parents.

We often talk so glibly about "community", and doing things communally. To put to practice what we profess we must work very closely with our teachers and our preachers so that jointly as church, home and school we can embrace our dear children as a loving, caring Christian community. In my opinion your schools would benefit from a close working relationship with the many people who could contribute to the welfare of the school society. Permit ample opportunity for parents, teachers, and board members to work jointly for the development of programs which are essential to a healthy Christian school community.

The majority of the Christian schools in Canada are providing a good training for your children. Some are excellent schools, and a few no more than adequate. In general I liked what I both saw and heard taking place in your Christian schools. Look to the future with faith and optimism, believing that with God's blessing your schools will prosper and grow. Give thanks often for the abundant favors which He has extended to all of the Christian schools in Canada.

All of you, I'm certain, sincerely desire to promote and enhance Christian education; you want to work continuously and faithfully for the best interests of your school in particular and of all Christian education in general. As your NUCS executive director, I pledge myself to serve you as best I can, knowing full well the limits of my talents. Be assured that all of your NUCS employees diligently work for the best interests of all of your Christian schools in Canada. I most sincerely hope and pray that in the coming months and years we can as brothers and sisters in Christ walk hand in hand, shoulder to shoulder, to help provide the best possible training for His covenant children. Together let's accentuate the positive in our joint efforts, and let's do all we can to be supportive of each other in this great and wonderful work of the Lord. I ask your cooperation, your continuous prayers, your unity, and your love to help achieve these noble objectives.

Please feel free to write for information or to make suggestions so that we can be more effective in serving your children and your school community. Remember, the NUCS is your service organization! Our address is 865-28th St. S.E., Grand Rapids, MI 49508.

Cordially yours,
Michael T. Ruiter, Ph.D.
executive director of NUCS



Geography class at Hamilton Chr. High



TRINITY CHRISTIAN COLLEGE

6601 West College Drive, Palos Heights, Illinois 60463

312/597-3000

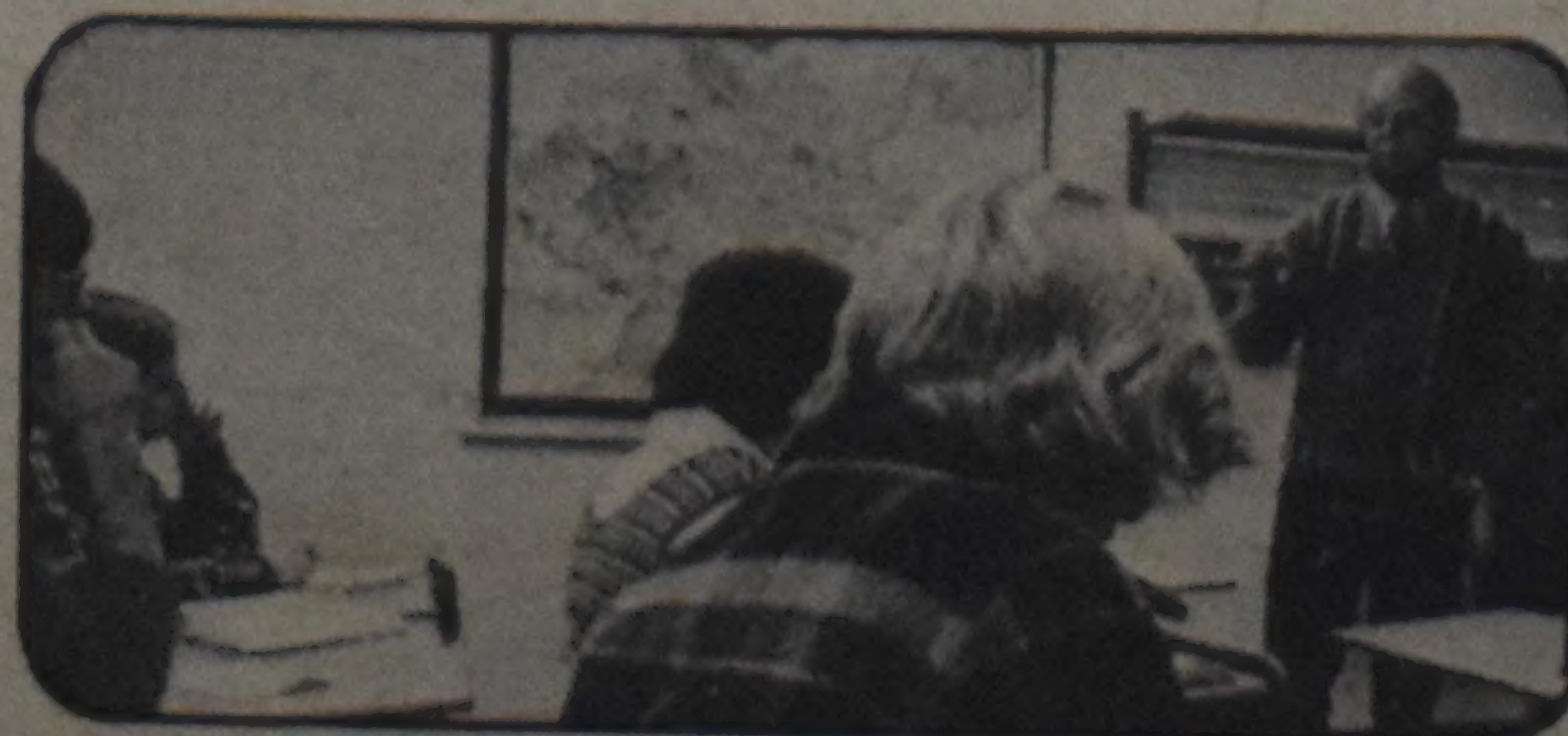
BIBLICAL PERSPECTIVE



CAREER PREPARATION

Since liberal arts training alone is no longer sufficient for today's competitive job market in the professions, sciences and the world of business, Trinity has added professional exposure, internships, work and research experiences to its four-year B.A. and B.Sc. programs. And that sets us apart from other Christian colleges.

LIBERAL ARTS TRAINING



"WHERE CHRIST GIVES CONTENT TO EVERYTHING"

A discussion with B.J. Haan: president of Dordt College

The future of Christian higher education

by Vern Van Hofwegen

Mr. Van Hofwegen is a member of the Dordt College news service staff.

What is the future of Christian higher education? Can Christians from different denominations work together in academics to provide the Christian community with leadership in various areas and can the forces of the Kingdom ever hope to provide an alternative to the life-style ruled by the anti-Christ?

Yes, according to B.J. Haan; president of Dordt College: "If Christians begin to understand how much their faith in Christ must be integrated with whatever they do. We must see ourselves as members of the Kingdom, standing up and providing guidance as God's covenant people within society."



B.J. Haan, Dordt President

President Haan points out the histories of institutions like Harvard and Yale. "They failed to understand how to relate their faith to learning, they did not see the integrality of life, and they fell very quickly (25-30 years) into secularism."

Today, there are many smaller colleges which still affiliate with a church or call themselves Christian colleges, but they have not at all influenced the academic circles, and they certainly have not influenced the whole of society. Why is this so?

President Haan believes many Christian colleges have been greatly influenced by the forces of pietism, individualism and fundamentalism. This has produced colleges where Christian professors and Christian students function on the same campus, but the education itself is almost totally secularized.

President Haan explains: "Many Christian colleges, beginning with Melancthon, in a departure from Calvin, have opted for a synthesis of Christianity with the classical Graeco-Roman tradition. This tradition involves the dichotomy of faith and reason, grace and nature, Jerusalem and Athens."

Haan feels this view of life "virtually shuts the doors of learning to the Lordship of Jesus Christ and the reforming, ordering principles of the Holy Scriptures."

Having worked with Dordt College since its inception, President Haan has had much time to grow in his thinking on the purpose of Christian education. "At Dordt, we have come to the conviction that the Lord is, through both the upheaval and increasing complexity of our times, opening to us a truer vision of His Kingdom and of what role Christian higher education is to play in that Kingdom."

Haan believes that the kingdom

vision points out an unbiblical view of life which has formed the traditional liberal arts concept of higher education. "We feel that the Lord is calling us to break away from the traditional liberal arts concept in so far as it works at counter-purposes with the true Kingdom life demands."

"The liberal arts tradition is rooted in a set of false problems postulated in the ancient pagan classical world. The Greeks made a sharp distinction between knowing and doing, theory and practice. Thus the liberal arts tradition tends to reduce the educational process in Platonic fashion, to epistemological and intellectual preoccupations."

"Today, the vocational technical tends to disregard theory altogether or, at least, consider it irrelevant. We see here an insidious technicism and pragmatism at work, which reduces the meaning of life to a level of technical skills. Pragmatism dictates that nothing but skills need to be considered, since by learning techniques one can be sure of success, money and possessions."

"The liberal arts regard vocational technical as infinitely inferior, while vocational technical looks at liberal arts as largely irrelevant."

"Dordt does not want to be caught up in this debate," says President Haan, "for once caught we would be adrift." He believes the task of a Christian college is to "prepare young Christians for their place in the totality of life ... the task of the school consists of the interplay between a broad contextual framework of understanding and various specific focal points."

There are three basic areas, according to Haan, to which the college curriculum must address itself: that of insight into the structure of the creation as its functions in response to God's ordinances; that of insight into the way in which men have responded to their various callings; that of insight into the nature and demands of various vocational and professional tasks.

Haan recognizes that there are other colleges and groups which are beginning to understand the need for a Christian way of thinking, a way of thinking which would influence college courses and curriculum. He looks at individuals like Francis Schaeffer as people providing leadership in the Christian community toward a greater understanding of Biblical principles.

He believes Christians from different denominations can work together in a field such as education. "When Christians come out of their churches into society, they face a common deadly enemy which demands a powerful common attack."

"This at once lifts us above denominational lines to our central unity in Christ — the church as organism. In that sense it is a matter of the mind of Christ standing in opposition to the mind of anti-Christ. Furthermore, the very task which God's people must perform within God's Kingdom, under Christ's all-embracing rule, cannot be effectively accomplished without co-operation across denominational lines."

"If we, as Christian scholars, engage in the great spiritual battle in the arena of scholarship and see our task in close relationship to the spiritual battle in all of society, then we could indeed turn the world upside down ... if we all joined hands in the performance of this great task, we would not need to fear the future. God's blessings would simply stagger us."

"Choose Christian Textbooks"

by Fred Vander Velde

Mr. Vander Velde is Executive Director, Canadian Chr Education Fdn Inc.

At the time of writing these lines, we are pleased to advise you that many member NUCS schools from coast to coast in Canada once again supported the work and program of the Foundation Day activities held in most of the schools during the month of February. From the Pacific (B.C.) to the Atlantic (N.S.) thousands of dollars came to the CCEF office in Burlington for new Christian textbooks to be published by the NUCS.

Needless to say, we are grateful to the students, teachers and parents for the overwhelming success this year on Foundation Day.

Let me share just a few excerpts from the many letters received from the students and teachers across Canada. *Prince George, B.C.*, a new member NUCS school with approximately 85 students enrolled, writes us the following: "We send you the enclosed cheque with great joy and pray that the response to such a worthwhile project as Foundation Day may have been very good right across our great nation."

"Great things are happening at Cedars Christian School. When beginning our Foundation drive we had set a goal of \$90. We set such a goal expecting each child to bring about a dollar each. Instead of raising a dollar per child we more than tripled our expected result. When the money was all totalled we found that we were able to give \$316.79."

"Rather than having the money come from the community which is already sacrificing a great deal, the students found other means to raise the money. The students did anything from having a bake sale in one of the shopping centres to having a bottle drive. The enthusiasm was of such a nature that the students are already looking forward to next year's Foundation Day."

-R. Reitsma, Principal."

Progress was charted by means of building a cedar log cabin by using proper logs. Each layer of "logs" represented \$10.00. The roof was raised in a very short time.

Vernon, B.C. writes: "We are pleased to send you a donation in the amount of \$60.45 for the work which the Foundation (CCEF) is doing. The staff decided to involve the students in various activities: a bake sale and hot-dog lunch was provided. We sincerely hope that the Lord will bless the work you are doing and that ultimately, the whole Christian community and all of society can benefit." This school has only 35 pupils but their gift came as a matter of the heart.

Surrey, B.C. writes: We set a goal of \$20.00 per classroom, but went far beyond our expectations. Praise the Lord. We enclose \$162.09 for Christian textbooks. Keep up the good work!" This school has 80 students and collected \$132.90 more this year compared to 1977 Foundation Day.

Lacombe, Alta. writes: "It was good to be able to work together as one small part of God's community in raising money for the cause of Christian textbooks. This school has 184

pupils and together raised \$103 more than the previous year for Christian textbooks."

Calgary, Alta. writes: "The students, parents and teachers worked hard for Foundation Day this year to raise the funds in the amount of \$469. The elementary grades held a bake lunch, the junior high students sold books and records and prepared lunch for students as well. Some staff members prepared a hot lunch for the teachers. So you see, it was a combined effort of many people."

East Edmonton, Alta. One of the four schools there writes: "A collection was held in junior high and the teachers organized a fun day in elementary in which teachers and students were invited to dress up. Soup, hot dogs, cakes and cookies as well as toys brought to school by the children were sold with the proceeds going toward the publication of curriculum materials and textbooks. Participation in fun day was really good and the children wore all kinds of costumes. We are very appreciative of your efforts in supporting the writing of the 'Christian in Society' unit. (This particular Canadian NUCS publication will cost the CCEF close to \$10,000 to underwrite). We hope and pray that this effort and others like it may be a rich blessing for Christian schools everywhere." This school raised \$204 almost \$100 more compared to last year's amount collected on Foundation Day.

Chatham, Ontario Calvin Christian School - The Principal writes: "On behalf of the student body and staff of our school, I am pleased to forward our contribution of \$268.80 to Foundation Day 1978. This amount represents a record high and indicates a growing concern to fill the need for distinctly Christian Curriculum materials."

"One of the students saved pennies and dimes in preparation for the Foundation collection and contributed \$27.50. Just imagine if all students were to follow her example." The high



The monthly "hot lunch" at Lacombe

'' theme used for 1978 Foundation Day

school in Chatham collected \$77 this year.

Brantford, Ontario writes; "Pennies, nickels, dimes, quarters, and even dollars were collected at Brantford Christian School during Foundation Week. The intensity and excitement of the week's activities grew to a climax during the bake sale on February 16. A barometer was placed in the hall to keep us up-to-date with the growing amount of money collected. It stopped at \$111.15. Foundation Day was rounded off with a winter carnival, a well-deserved treat to our students who averaged about \$1.50 each."

This school has 75 pupils and raised approximately \$70 more this year for Christian textbooks. Praise the Lord!

Barrie, Ontario writes: "This year we had a warm lunch provided by the parents for which the children brought \$1.00 per person. We hope we will do as well, if not better next year." This year Barrie-Timothy Christian School raised \$103 more compared to 1977 Foundation Day. Praise the Lord!

Needless to say, I could quote from many more letters received from the various schools across this great nation of ours where Foundation Day was observed in our Christian Schools who are members of the NUCS. The first school this year to send in their Foundation Day gift of \$80 from 74 pupils and teachers was from Kings County Christian School - all the way from the Atlantic in Nova Scotia. I had the privilege of visiting this community during last year's summer holidays. This school collected \$46 more compared to last year's amount.

We literally received gifts from every province in Canada where the NUCS has member schools. Praise the Lord for committed students, teachers and parents alike who believe. It's a matter of the Heart; His; Yours, and the CCEF's.

I trust that those schools who have not as yet mailed in their gifts to our office in Burlington will do this as soon



[l to r] Henry Kooy, Principal of Chatham Chr. High, Director, Fred Vander Velde and Mr. John Postma, principal of the Chatham Calvin Chr. School

as possible. Below is an up-to-date list of schools who have participated on Foundation Day during 1978. Also shown for your information are last year's figures. However, notice the tremendous increase this year. Imagine, if all the other member NUCS schools in Canada also mailed in Foundation Day gifts to us, wouldn't we then have something to "hoot" about for Christian learning materials?

Thanks to students, teachers and parents alike for your continued support in helping us fund Christian textbooks which is so desperately needed in our schools.

With God's help, we pledge to you as students and teachers to do everything possible in order to continue to solicit funds from across Canada to financially support the on-going educational program of the member NUCS Schools in Canada. Let us continue to pray and work for commitment that will please our King, Who is also Master and Lord of Christian education.

The following member NUCS schools

have participated 1978:

ONTARIO	1977	1978
Agincourt	-	-
Athens	23.50	-
Aylmer-Immanuel	75.00	150.00
Barrie-Timothy	33.70	136.75
Belleville District	25.00	76.07
Belleville Quinte Chr. New	-	-
Bowmanville-Durham	-	-
Bowmanville-Knox	400.00	344.30
Brampton-Knox	157.47	139.20
Brantford	42.36	111.15
Brockville-Knox	-	-
Burlington-Trinity	350.00	290.00
Cambridge	-	-
Chatham-Calvin	153.47	268.80
Chatham-Dist Sec.	96.51	77.00
Clinton	122.31	-
Cottam	-	-
Drayton-Calvin	114.22	126.00
Dundas-Calvin	250.00	282.56
Dunnville-Parental	76.00	85.00
Fruitland-Knox	126.30	238.62
Georgetown	76.55	148.74
Guelph-Calvin	22.56	-
Hamilton-Calvin	131.62	-
Hamilton Dist. High	79.49	75.00
Jarvis	177.55	181.00

Kingston	46.00	-
Kitchener-Laurentian	-	-
Listowel	35.40	125.21
London Dist.	-	-
London-Parental	22.00	-
Mississauga-Knox	-	-
Newmarket-Hol Marsh	47.00	54.96
Norwich-Rehoboth New	-	-
Oshawa-Emmanuel	118.00	-
Ottawa Comm.	78.45	-
Ottawa	-	-
Owen Sound-Timothy	-	33.00
Rexdale-Timothy	242.09	233.06
Sarnia-Lambton	75.14	-
Sarnia	250.00	60.00
St.Catharines-Beacon	-	-
St.Catharines-Calvin	-	-
St. Thomas-Ebenezer	122.20	-
Stratford New	-	100.00
Strathroy-Calvin	134.74	-
Thunder Bay	116.35	76.50
Toronto-Central	-	-
Trenton	100.00	86.00
Wallaceburg-Calvin	-	-
Wasaga Beach-Collingwd New	-	-
Waterloo-Cambridge	-	-
Wellandport Calvinistic	220.00	205.01
Williamsburg-Timothy	65.00	65.00
Wyoming-Knox	41.48	52.11
Willowdale	-	-
Woodbridge	18.37	-
Woodstock-Knox	85.00	87.50

NOVA SCOTIA		
Cambridge Station	34.00	87.50

MANITOBA		
Brandon-Chr. Heritage	-	-
Winnipeg-Calvin	65.00	43.00

ALBERTA		
Calgary-High	60.50	-
Calgary	381.00	469.00
Edmonton-East	108.35	206.04
Edmonton-High	81.13	67.75
Edmonton-North	94.73	208.02
Edmonton-West	129.49	123.51
Lacombe	134.32	237.70
Lethbridge-Immanuel	234.86	300.00
Red Deer	49.00	300.00
Rocky Mountain House	-	-

BRITISH COLUMBIA		
Abbotsford Elem.	258.85	296.50
Abbotsford Secondary	270.85	-
Agassiz	46.95	18.53
Burnaby-Knox	239.37	-
Chilliwack	-	-
Chilliwack-Timothy	New	-
Delta-Ladner	60.00	179.06
Duncan	-	55.13
Houston	31.66	60.03
Maple Ridge-Haney Pitt	22.39	20.00
Prince George-Cedars New	-	316.79
Richmond	-	-
Smithers-Canadian	51.00	-
Surrey-Fraser Valley	-	-
Surrey-Shannon Heights	30.70	162.09
Terrace-Centennial	-	79.02
Vancouver	31.13	96.92
Vernon	New	60.45
Victoria-Saanich	108.09	-
Victoria Pacific Chr. Sec. New	-	-

QUEBEC		
Point Claire, Dorval	New	46.25

TOTAL	\$6,874.20	\$7,334.33
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Total increase to date \$460.13, 15 schools participated in 1977 but have not sent in their monies total \$1,359.33. Total revenue expected for 1978 \$8,693.66. Hopefully we will have a total increase for 1978 of \$1,118.46.



Chr. School raised \$240 for Foundation Day



Mm, tastes good. I'd better get mom the recipe



Put Your Money Where Your Heart Is!

The Canadian Christian Education Foundation underwrites Christian textbooks for member NUCS schools. That, in a nutshell, sums up what we do, or at least what we spend most of our energy on.

Note: We also finance curriculum studies, sponsor workshops and conferences, underwrite scholarships and support the curriculum work and programs of the National Union of Christian Schools.

Raising that much-needed money for Christ-centered textbooks is CCEF's main purpose.

For 1978 we need

\$33,000

to finance new textbooks and teacher guides.

Already, the following books have been published, thanks to your generous support:



BIBLICAL PERSPECTIVES

by Lewis Vander Meer,
Arnold Snoeyink, and
Sandy Vander Zicht

A series of six paperback units in Christian ethics: *Authority and the Bible*, *Decision Making*, *The Christian in the World*, *Freedom*, *Sexuality and the Christian Home*, and *The Church*. Designed as a foundation and guideline for Christian living. *Teacher Guide* for the series provides teaching strategies, sources of information, recommended media, and a correlation of each booklet with Berkhof's *Manual of Christian Doctrine* above. Spanish editions of the first three student books above are also available. See page 27.

TEST ITEMS FOR REVELATION-RESPONSE: A RESOURCE POOL OF ITEMS MATCHED WITH OBJECTIVES

Edgar Bosch, Louis Vos, and
Arnold Snoeyink, eds.

Resource booklets with test items for measuring student growth in various levels of the intellectual, decisional, and creative dimensions of learning. A teacher can select from three equivalent test items for each objective. Objectives are stated in both short and long forms.

MAKERS OF BRITISH CANADA

by Tina Van Tuyl

Written for grade 5 or 6, these eleven short biographies acquaint readers with some of the people who helped build British Canada from 1763 to 1840. Among the better known are Alexander Mackenzie, Joseph Brant, and Governor Simcoe. Also included are stories of Laura Secord and of a Mennonite family moving to Ontario from Pennsylvania.



BUILDING BRITISH CANADA

by Jack Zondag and Gordon Oosterman

This text for grade 7 or 8 is a companion to *New France*, with a focus on the contributions of the non-French settlers of Upper Canada. The book covers significant developments in British Canada before 1840. *Teacher Guide* available.

TO FIND A BETTER LIFE

Aspects of Dutch Immigration to Canada and the United States 1920-1970

by G. Oosterman, A. Guldemond, G. Vandezande,
J. Vreugdenhil, and H. Boersma

Compiled and written by a specially-organized Cultural Heritage Committee, this high school student-teacher resource book on Dutch immigration delves into statistics, reasons, and experiences. Firsthand accounts from over 70 immigrants.

A DIFFICULT JOURNEY:

*Blackfoot, Cree, and
Métis on the Western Plains*

by Chris Bosch, et al

Describes the lives of the Cree and Blackfoot Indians and the Métis from their first appearance on the Canadian scene to the present. The title, from the words of Cree Chief Thunderchild, hints at their struggle as they travel down the road of life. *Teacher Guide* available. For grade 5 or 6.

LIBRARY MATERIALS GUIDE

Published each spring and fall. Contains brief evaluations of recently published books, grades K-12. An excellent aid in book selection for librarians and teachers.

CURRICULUM MATERIALS GUIDE

Written by NUCS curriculum consultants for each discipline, this annotated bibliography of current recommended curriculum materials is an indispensable guide for curriculum planning and revision.

NEW FRANCE

by Henry Kooy and Gordon Oosterman

This text for grade 7 or 8 delves more deeply into the experiences of the early French as they established a colony on the banks of the St. Lawrence River. The *Teacher Guide for New France* provides background and teaching suggestions for both *New France* student books.

FAMOUS PERSONS OF NEW FRANCE

by Ada Spuyers

Twelve biographies of important people in the colony of New France during the 16th and 17th centuries. Intended for grade 5 or 6, this book highlights the lives of Jacques Cartier, Samuel de Champlain, Marie de l'Incarnation, Father de Brébeuf, Comte de Frontenac, and others.

GUIDE FOR TEACHING CHURCH HISTORY

by Dale Cooper and John Vander Lugt

A primary resource for teachers. Includes a teaching outline, which charts significant events in church history; footnotes, which expand crucial points and direct one to essential original sources; discussion questions correlated with the teaching outline; student projects; comprehensive bibliographies; and an appendix on "The History of Christianity in Canada" by John D. Tangelder. Correlated with the student book, *The Church in History* by B. K. Kuiper.

Now, for 1978, new and exciting publications are planned for which \$33,000 is needed...now! If you're looking for a lasting investment in the future, please consider the Canadian Christian Educational Foundation and put your money, where your heart is!

You can claim full tax exemption for your gift, since CCEF is registered as a Canadian charitable organization.



Canadian Christian Education Foundation Inc.

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Burlington, Ontario L7P 1V3
[416] 637-3694
Fred VanderVelde, Exec. Director

The challenge of public relations

by Dick L. Kranendonk

Mr. Kranendonk is a member of the public relations committee of the Ontario Alliance of Christian Schools, and is the author of a book on Christian Education to be published by Paideia Press later this spring.

The first Christian school of reformed background was established in Ontario at a time of world crisis. War was raging in the fatherland of the founders of that first reformed Christian school. The year was 1943, and the place was Holland Marsh. That small beginning in faith has grown to a total of 60 schools which are currently members of the Alliance. From an enrollment of 50 students in 1943, our Alliance schools now count nearly 9,500 students. God's blessings have been beyond all expectations of that first small group in Holland Marsh.

What does the future hold? To that question we may respond: "The future is as bright as the promises of God"! But, these promises are two-fold. In the second commandment of the Decalog, God promises blessing to the faithful and punishment to them that do not obey Him both in word and action.

Financial problems are facing the Alliance schools. The Ontario and Nova Scotia governments have not softened their position in relation to government funding of alternate and independent schools. As a result, the cost of Christian education is becoming unbearable for many parents.

What must be done in the face of growing financial burdens for Christian school supporters? The first duty of course is to practice Christian charity. If there are parents who can't afford the cost of Christian education, then others in the community (including the diaconate of the local church) have the duty and privilege to assist them.

There is, however, another area in which the Lord expects us to be active. The public relations committee of the Alliance used to be extensively involved in the equality of education question. During the past 1½ years, the committee has divested itself of that task. The Alliance has asked the Ontario Association of Alternate and Independent Schools (OAAIS) to take care of the equality issue on its behalf. That move has proved to be the right one as far as the Committee's work is concerned. In the past 1½ years the committee has had to re-evaluate the total concept of public relations.

Since the committee has dropped the equality part of its earlier task, there is a danger that member schools may lose sight of the unique position that Alliance schools have in relation to justice in education. It must be remembered that the Alliance schools' unique position cannot be adequately represented by the OAAIS because it must represent a much wider range of views.

Supporters of reformed Christian schools must get the message across to politicians and the public that their request for recognition is not based on a prior right to have their children educated in a way they choose. Prior right language usually means that such authority is centered in man.

What, then, is the basis which reformed Christian school supporters should use in requesting full recognition? That basis is none other than a confessional belief in the sovereignty of God. God's sovereignty precludes the notion that any right to control or

choose rests in man. Such a right belongs to the sovereign Lord who commands believers to educate their children in accordance with His laws and in agreement to His revelations.

Most of the problems in dealing with non-Christians about the question of freedom in education stem from the understanding of the words authority, accountability, and responsibility. In common usage, these words have nearly become synonyms. This is so because in the secular view of life, everything centers around man. It is very difficult to explain to the non-Christian that man has no authority in himself, but that all authority is God's authority.

Man is accountable for authority to the origin of all authority — God. That Christian concept of accountability is quite different from the concept held by the non-Christian. In their view, man is accountable to whomever voted, or appointed a person to a position of authority. Because of that understanding of the word accountability, the democratic process has become a form of idol worship. To be sure, the democratic method of elections is not wrong, but the power and authority ascribed to it is one which only belongs to God.

When one approaches responsibility from the point of view of the kingship of Christ, responsibility also receives an entirely different emphasis. In the Christian view, one is no longer responsible in the sense of having to do what the majority wants, but in a sense which measures every act in relation to God's commands.

In the light of all that, the public relations committee of the Alliance has set itself a two-fold goal for the immediate future. The first goal is what we call internal public relations. In this area we wish to draw the member schools' attention to the solidly reformed foundations of our Christian school movement.

These foundations are not a repetition of the three Dutch reformed creedal standards and/or the Westminster Confessions. Such an exercise would serve little useful purpose. Rather, what we are trying to do is to learn from the Bible — using the creedal standards as tools among other tools — what the Word of God has to say to us in relation to our educational activities. If we wish to be able to articulate our uniquely reformed concepts of education to the world at large, we will have to become more sharply attuned to what the Word of God has to say to us in that area of life.

That change in emphasis from seeing the creeds as foundation to that of seeing them as tools to obtain a deeper insight into the Word of God as the only foundation is both Biblical and according to the creeds themselves. There has been a tendency in the past to safeguard the reformed character of our schools by making the creeds the foundation or basis. The result has been that membership was limited to those who could subscribe to those creeds wholeheartedly in all their aspects, whether that related to education or not. That emphasis has led to a concept of denominational schools in fact, though not in name.

The public relations committee wishes to emphasize the non-denominational character of reformed Christian education. In the process of our re-evaluations, the committee must deal with problems ranging from a new admissions policy, to the relationships between the Alliance and the National Union of Christian Schools, their respective staff, and their committees.

This also brings us to the second area of emphasis. We have called that external public relations. Some time ago, the public relations committee recommended to the Alliance board that the emphasis of Christian education should be more non-denomina-

tional. The Alliance board came back to us and said: "Fine. You write the new admissions policy that will allow all who are believers to be accepted as members, but which will at the same time retain the solidly reformed heritage and emphasis in our schools." The committee has accepted that challenge and has been working at devising such a policy ever since. As a matter of fact, we found that the internal and external public relations overlap to a great extent when we started dealing with the admissions policy.

Does all that mean that the public relations committee is now constantly active in theological and philosophical debate? No. At this time we can offer to the schools some very concrete materials for their use. That material includes an audio-visual (slide-tape) presentation and a brochure describing the reformed character of our schools. In addition one of the members of the committee has written a book which is designed to tie in with the audio-visual presentation and the brochure so that school boards, their committees, and the members of the society can make effective use of all this material for both internal and external public relations.

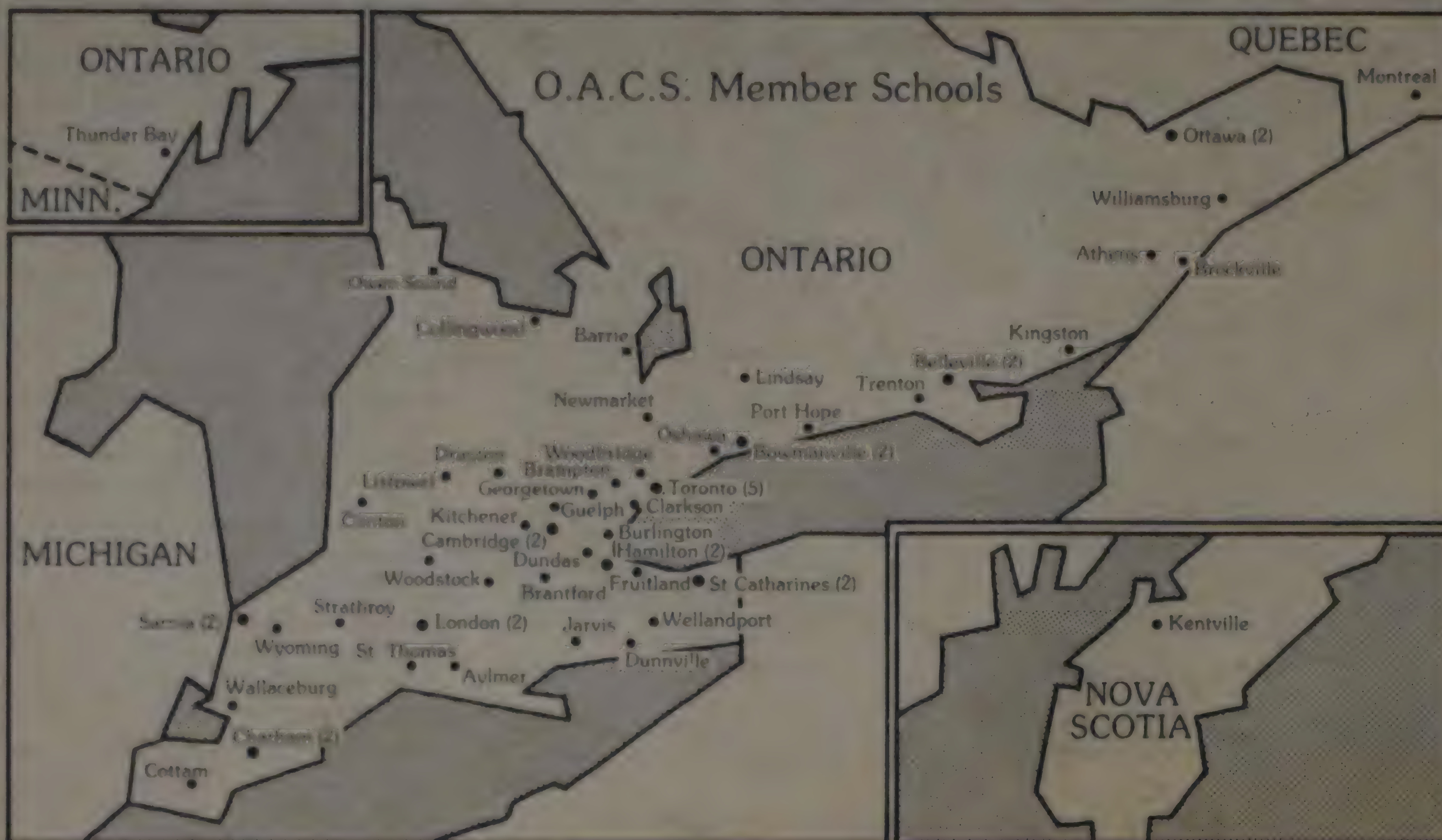
It is our hope that all our member schools will make use of all the newly produced materials. In a time of rapidly rising costs, the members need to have materials available which they can use to explain to their neighbors why we have our alternate and independent reformed Christian schools. Hopefully this material will strengthen our members in their faith on the one hand, and serve to convince the public at large and the politicians on the other hand. We must be involved in Christian education not only within the walls of our schools, but also to the public at large. That is our challenge.



Future Farmers? Dordt College students Geraldine Folkerts (left) of Tilley, Alta., and Debbie Kamsteeg of Victoria, B.C., are examining a chick in an Animal Science course lab. Fifty students have signed up for Dordt's new agri-business major, and about 80 students, including six girls, are taking some of the classes. The Animal Science course includes three hours of instruction in addition to a three-hour lab, often somewhere off-campus.

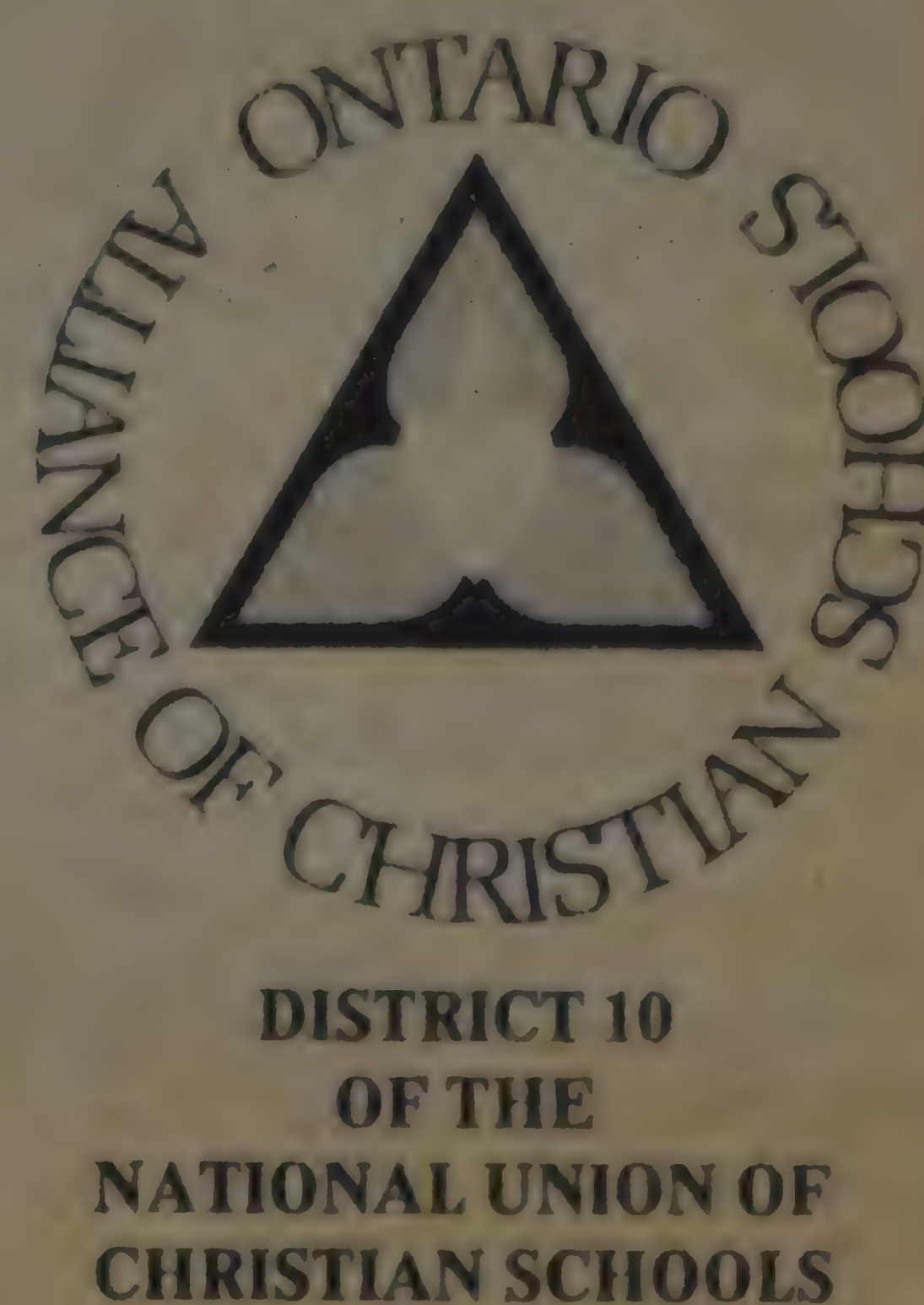
A service organization for 60 Christian schools in Eastern Canada, 522 board members, 390 teachers, over 9,000 students, and 10 societies without schools [Lindsay and Port Hope will establish schools this September, D.V.]

"And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Ephesians 6:4)



- Helping member schools to meet their curricular needs.
- Providing workshops and in-service education for board members, principals and teachers.
- Arranging school evaluations.
- Promoting Christian education and assisting in the establishment of new schools.
- Serving as a clearing house and consultant for member schools.
- Establishing communication, coordination, and cooperation between member schools and between boards, principals, and teachers.
- Serving as liaison between the NUCS and the member schools in District 10.
- Serving as spokesman for the member schools with the media, the government, and other organizations.

For more information on the OACS or any of the member schools, contact:
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British Columbia: The coming of age of Christian education?

by Harro Van Brummelen

Mr. Van Brummelen is education co-ordinator for the Society of Christian Schools in British Columbia.

The school year 1977-78 in British Columbia: truly a year of the Lord, for God's blessings have been evident in a number of especially noteworthy ways.

The Society of Christian Schools in B.C. (S.C.S.) grew by four schools, two of them completely interdenominational and one associated with the Netherlands Reformed Church. The provincial government passed the Independent Schools Support Act, leading to formal recognition of our schools and channeling tax funds to most of our schools by August, 1978. Also, an education co-ordinator was employed to work in the areas of government relations, promotion, and the improvement of learning and learning programs.

New schools: Blessing and challenge

The S.C.S. schools, constituting District 12 of the N.U.C.S. have been established in all centres where there are sizeable Reformed communities. Also, there are three Canadian Reformed schools in B.C. Thus new growth depends on the broader evangelical community, where there is increasing interest in providing a Christ-centered education based on the principles described in most of our constitutions.

Such interest and support is first of all a blessing. Our schools benefit from an influx of children whose parents' commitment and personal life of faith is an inspiration to us all. Also, the school situation provides a good setting for enabling us to share our rich Reformed heritage and world-and-life view with fellow believers. Our Lord did not place us in Canadian society with the intent that we would hide our light under a bushel!

The two new interdenominational schools now operating, an elementary school in Prince George and a junior secondary school in Victoria, have already proved to be a blessing within their respective communities. Another such junior secondary school will likely be established in Vancouver this September.

At the same time, the gradually broadening scope of our schools, which will likely continue with forthcoming government aid, provides a challenge. Strong leadership will have to be given by principles and goals. The school community will have to be acquainted with and educated in the *raison d'être* and programs of the school. Proper curriculum planning will have to continue to receive high priority, as it must in all our schools.

Finally, economic necessity has forced some of our schools to solicit broader support. We have two or three very small schools that have operated from year to year by the faithfulness of God's people: if it had been left to economists, they would have closed long ago. Pray that such schools may continue to exist and flourish and be a witness for Christ's Kingdom in their communities: some of our best Christian education takes place in these schools!

Canadian Identity

The Society of Christian Schools and its teacher counterpart, the Christian Teachers' Association, have become strong provincial organizations despite

the fact that B.C. faces unique geographical problems: 1400 km separate our most widespread schools, and our Vernon school is more than 400 km from its nearest neighbour. This forces us, for instance, to have two separate teacher's conventions each year. At the same time, the schools stand unitedly on almost all issues and there is more and more evidence of both regional and provincial cooperation.

One issue that keeps coming to the fore is that of giving more concrete expression to our Canadian identity. There is talk in B.C. of trying to organize a Western Canadian principals' conference and teachers' convention from time to time. Also, B.C. has fully backed efforts to establish a Canadian Curriculum Council, and it is considered only a matter of time before we can take steps towards the establishment of a Canadian Association of Christian Schools within the over-all structure of the N.U.C.S. In this connection, the board of the S.C.S. is continuing its attempts to change the structure of the N.U.C.S. as well as the method of operation of the Canadian Christian Education Foundation so that these organizations will truly be able to serve the needs of the whole spectrum of Canadian Christian schools.

Government Relations

The government is expected to announce its level of support for independent schools by the middle of April. In the meantime, we continue to be happy with the way the Independent Schools Support Act has been implemented. The inspector of independent schools, Mr. Phillipson, is capable and sympathetic. Teacher certification guidelines for our schools are more flexible than we expected, and our schools will have no difficulty hiring, for instance, graduates of Christian colleges in the U.S. In fact, persons having expertise in areas such as French or music but no formal teacher training will be granted certification under the Independent Schools Act for the subject of their specialty.

Evaluation teams have now visited our schools, and generally principals and boards have been impressed with their helpfulness in trying to improve the school's program. At the same time, we are monitoring the situation closely to ensure that our independence is not compromised: we will continue to insist on being able to design and implement our own courses and programs. The minor difficulties that have arisen have been quickly cleared up in meetings with the inspector. Such concerns are channel-

ed through the Federation of Independent School Associations (F.I.S.A.) and its executive director, Mr. Gerry Ensing.

How can we wisely use the financial resources that will become available to us, as responsible stewards of God's gifts? There have been a number of meetings and seminars to discuss the views and concerns of our constituency. These meetings will culminate in a workshop session on April 29 in Vancouver and May 5 in Smithers where specific recommendations will be presented by the Christian education advisory committee and on behalf of the SCS board.

The recommendations will focus on three areas: (1) upgrading of educational programs; (2) meaningful reduction in parents' tuition fees; and (3) teachers' salaries. The specific recommendations will depend, of course, on the level of funding that will be announced. Such recommendations are of an advisory nature to our local school boards.

Our schools have always been an active part of F.I.S.A. Indeed, our seminars take place on the same weekends that F.I.S.A. will present a series of workshops to discuss the implementation and implications of the Independent Schools Support Act. In unity lies strength, and we have had excellent cooperation with groups such as the Catholic schools. Through F.I.S.A. our schools have been able to take on a more public voice in education in the province: in confronting society-at-large with the fact that parents must be able to choose and direct the type of education they wish their children to have, in being involved in bodies such as the Educational Research Institute of B.C., and in stressing the necessity of the alternative of Christian education.

Education coordination

My main work as education coordinator focuses on the instructional programs of our schools. Here, too, there is a good spirit of cooperation and a sense of working together among our schools. I act as a consultant on various educational matters, and at the same time help each school establish its curricular goals and to take steps towards implementing such goals. On a provincial level, we are starting to develop a curricular handbook for our schools, as well as a unit resource bank. Also, I help schools become aware of and adopt Christian curriculum materials that are presently available from the NUCS, the CDC and other Christian publishers.

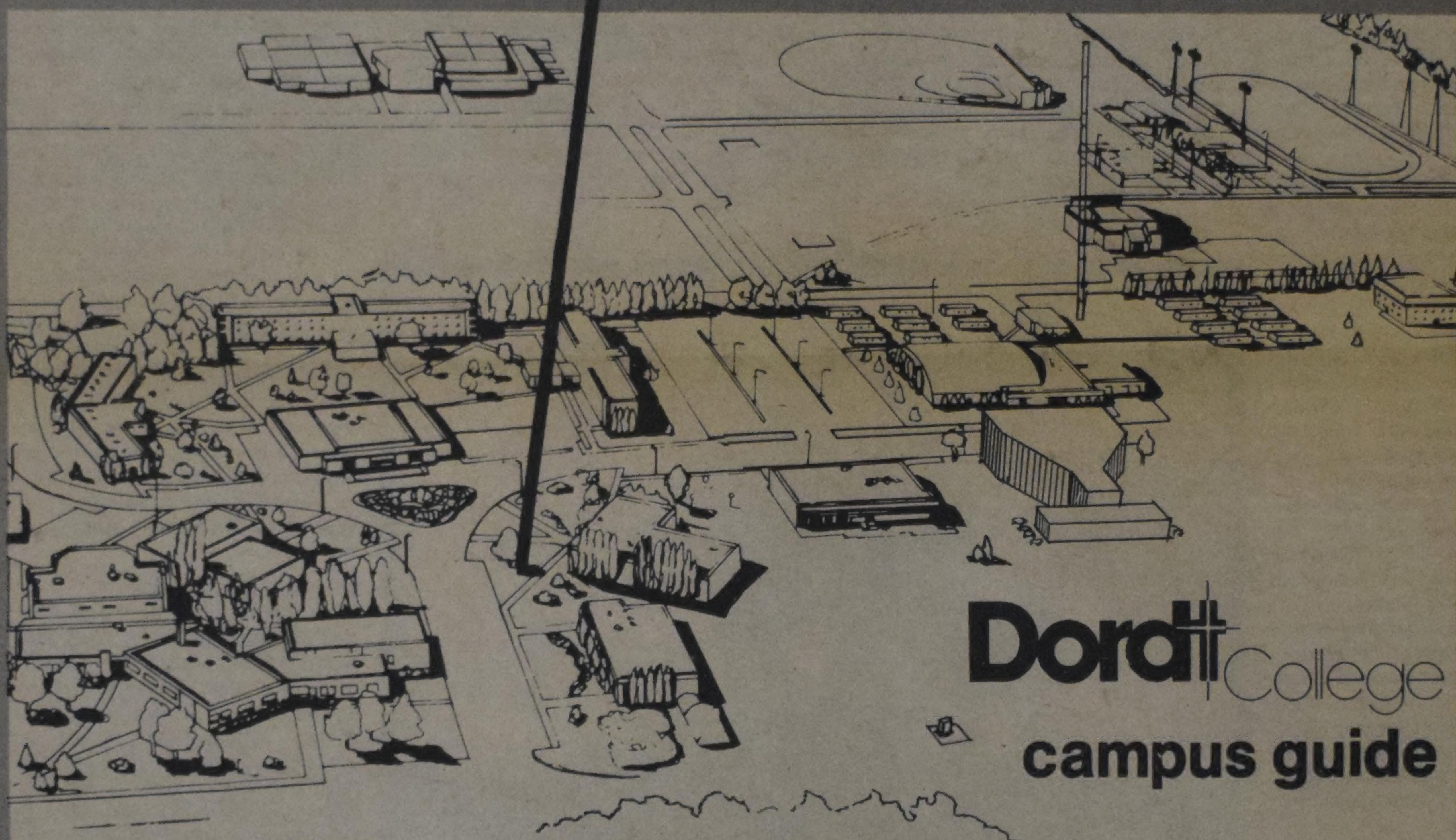
Conclusion

Our schools are coming of age, and there is a gradual shift from an emphasis on organizational and building concerns to providing a truly Christian curriculum that meets the needs of all our students. We have 20 schools with a total student population not much greater than one large public high school. Our schools were started in faith: in faithfulness and obedience we must continue. We look forward to continued growth: not a numerical growth first of all, but a growth in understanding God's call in the area of education, a growth based on a mustard-seed faith by which we, in humility and dependence, may teach our children what it means to love God above all and our neighbours as ourselves.



ABC, 123, God, you, me. Students at Calvin Christian School in Hamilton posed for this picture with the sculpture that stands in front of the school. The sculpture was designed by Mr. Cor de Ruyter of Hamilton

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Pessimism over Christian education support

by W.H. Hultink

Mr. Hultink is secretary of the Ontario Alliance of Christian Schools and principle of Calvin Christian School in Hamilton, Ont.

We're proud of our Christian education system!

Are we proud of our Christian education system?

I suspect that my effort will be a lonely one in this special promotional issue of Calvinist Contact. The opinions expressed are solely mine, they do not reflect the thinking of the O.A.C.S. board, of which I am secretary. The Calvin Christian School Society of Hamilton, whose school I administer, is not to be held accountable for my opinions either. This is a solo flight into pessimism. Perhaps a temporary one, nevertheless a sincere one.

The theme of pessimism is a little out of character, I admit. Anyone who has dealt with me at my school, principal clubs, O.A.C.S. functions and other areas related to Christian education, has usually observed me "on top" of a situation. I've done my share of encouraging the downcast. I've offered constructive criticism. I've built up Christian education whenever possible.

Today, for this issue of C.C. I'm not so sure that I believe that "we are proud of our Christian educational system." I don't even know who "we" is/are. The management of Calvinist Contact? Good for them! The supporting community? Perhaps! The Reformed community? I doubt it! The Christian community at large? No way! Sure, sure, there are hundreds of you among the readers who are proud of your local Christian school(s). You take "justifiable satisfaction" in the efforts of your dedicated and competent Christian teachers. Wonderful! Unfortunately, you're in the minority; a small minority at that.

You can't tell me that the supporting community is "proud" of their Christian educational system when many (way too many) local boards are constantly scrambling for operating funds. You should read the various school bulletins that cross my desk. If I ever get a financial statement from a school which shows it to be consistently operating in the black, without the constant scrambling, pleading, special drives, etc., I'm framing it for my office wall. In the meantime my colleague principals are acting like clearing houses for a travel agency. "Can the kids be excused for two weeks?" "We're going to Florida, Barbados, Canary Islands, Costa Rica, Holland," — you fill in the blanks. "Sorry, can't participate in this fundraising venture, my Criss Craft needs an overhaul, my Winnebago has to be replaced, I'm putting an addition to the house," you fill in the blanks.

Nor can you tell me that the Reformed community is proud of our Christian educational system. A mild annual membership fee frightens more than does a \$20 monthly L.C.B.O. bill. You can't drag volunteers out for playground improvement, building maintenance, classroom help, library assistance. Don't even mention P.T.A. or membership meeting attendance. The young marrieds need their funds for the purchase of "now" needs; they need their time for career development.

The recent recruits on the labour market need a good set of wheels. The in-between group has to consider retirement needs. The retired folk drift off to the sunny South. We've all got

priorities, but being proud of and involved in our Christian education system does not rank high with the mass of the Reformed community.

Sure, you can check off *some* areas. "I do this." "I don't do this." Then list the names of ten friends who profess to be Christ's and reflect on their commitment and involvement. How have you dealt with *their* lethargy? Afraid to "awaken a sleeping dog?" Not to worry, very few people will find fault with that. Billy Graham's "sleeping giant" (C.R.C.) sleeps still.

You know what really amazes me? The need for a promotional issue at all. I can't believe that our Reformed heritage, our Calvinist principles, our

mandate to witness to His Lordship in all areas of life, even allows us the option of deciding "Yes or no" as regards to Christian education. But then we can dissipate our energies toward the commerce scene or the political arena or something else, and that steals the thunder from that question.

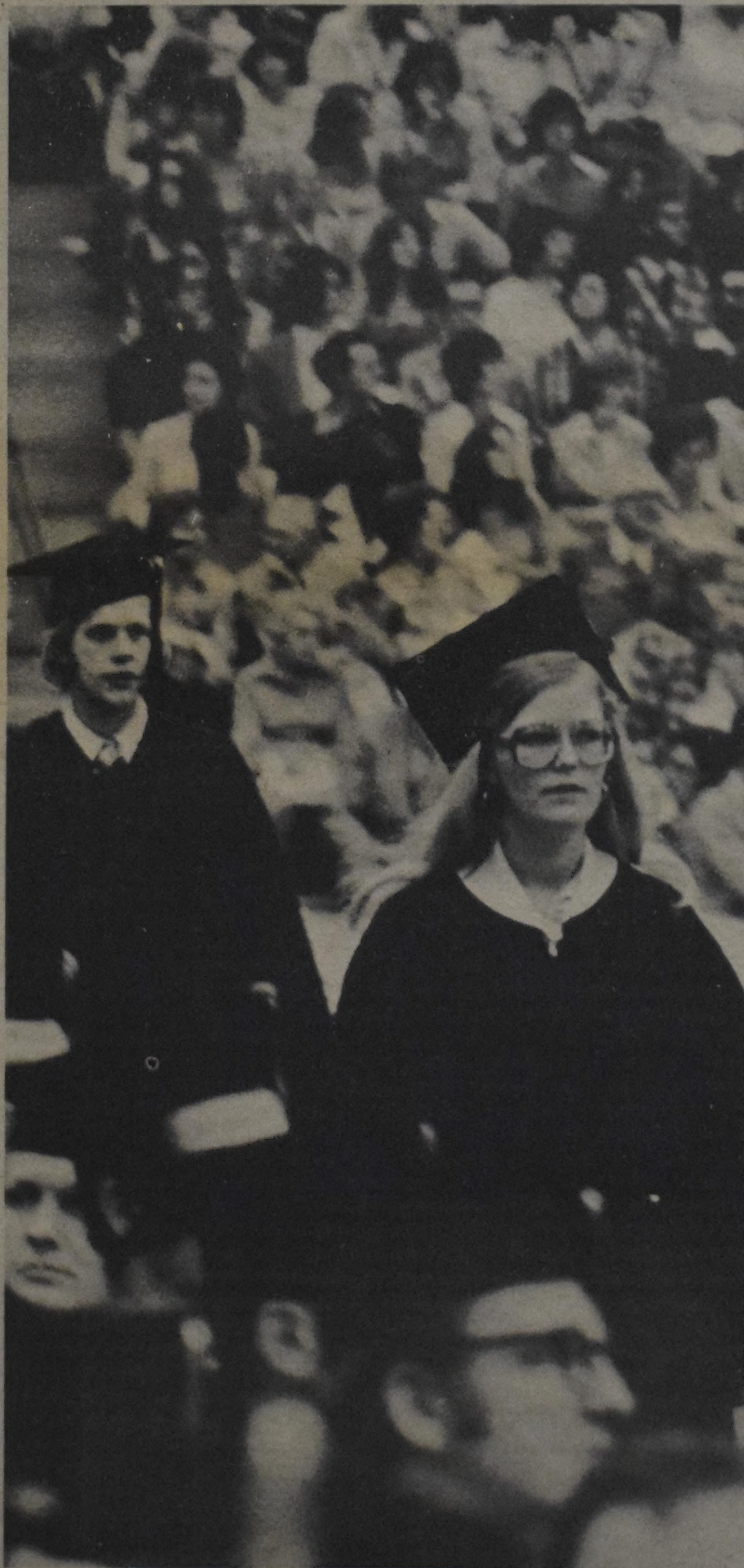
There is no end to this type of emotional tirade, unless you're mentally exhausted, and I am, so the end of this writing is in sight, friends.

There ought to be an end. The bottom line ought to read that the supporting community, the Reformed community, the Christian community at large will make every attempt to be "justifiably satisfied" with their effort

to promote, support, sustain, and be integrally involved in the Christian educational system.

The next generation can't inherit a commitment to Christian education through heredity, they have to be saturated with an environment conducive to promoting that commitment. What are you doing Saturday? Overhaul the tent trailer, or help build up the playground? You got time for a hockey game Wednesday? P.T.A. meets then also! Been to an open house at your local school as often as you've been to Florida?

I'm often proud of our Christian educational system. There's room and work for both of us.



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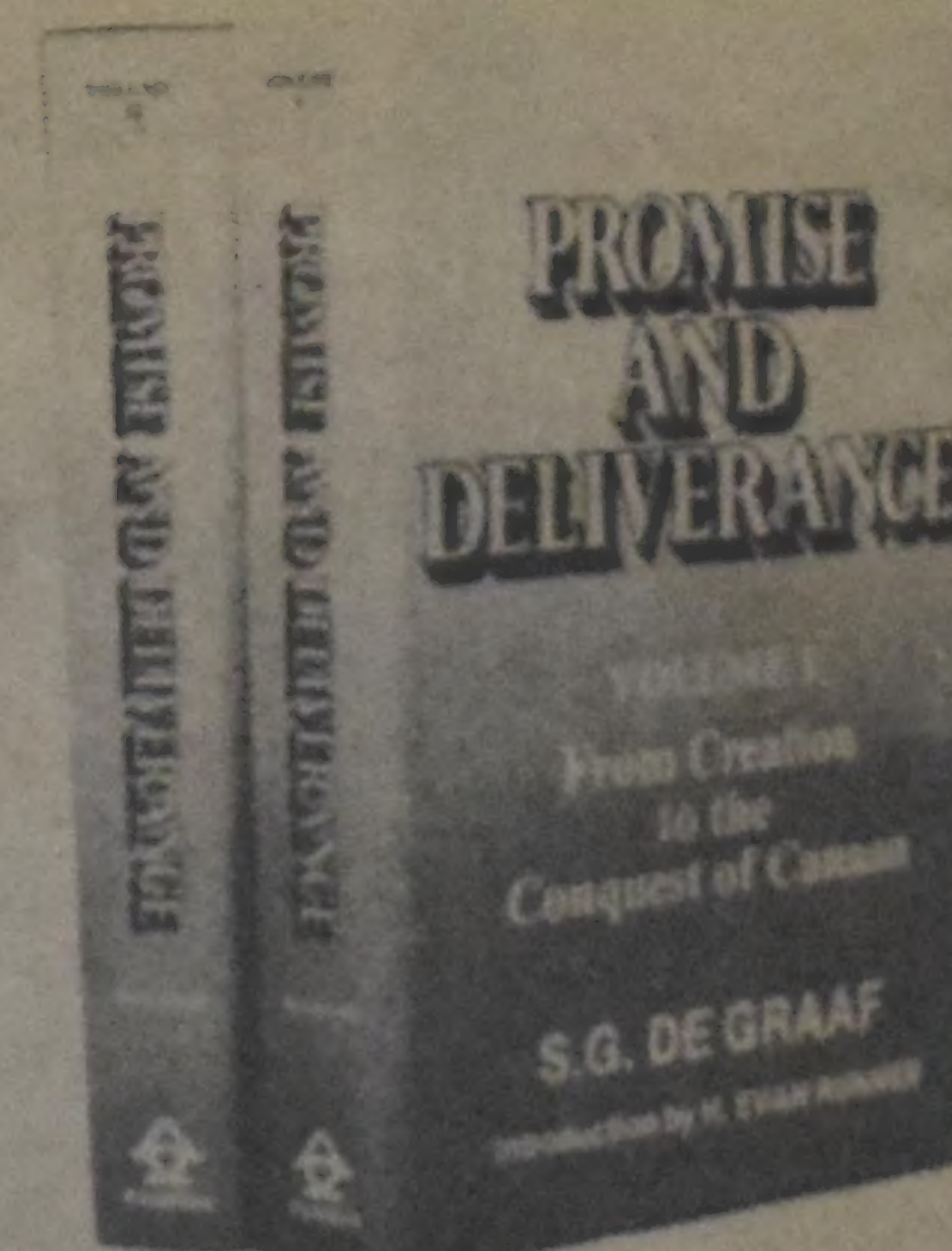
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